

# MEMOIRS

## OF

# LITERATURE.

MONDAY, April 5. 1714.

### I.

*AN ENQUIRY into the Nature and Place of HELL. London: Printed by W. Bowyer, for W. Taylor at the Ship in Pater-Noster-Row, and H. Clements at the Half-Moon in St. Paul's Church-yard. MDCCXIV. In 8vo. pagg. 292.*

I AM never displeased with those Divines, who publish new Notions, though they should prove wrong: It appears from thence, that the Authors of such Notions think and study, and endeavour to make new Discoveries; which is very commendable. Mr. Swinden, Author of this Treatise, is one of those Worthy Ministers of the Gospel, who apply themselves to improve their own Knowledge, and that of other Men. *It is the Part of a Man*, says he, *to think and to discourse; and Knowledge is to be esteemed no mean Part of our Duty.* Nay, he tells us, that *the more curious we are in Religion, the better it is:* For, continues he, *I do not perceive how Men can understand too well. It is more commendable certainly—to have a distinguishing Palate, than no Taste at all.* According to these Principles, the Author freely enquires into the Place of Hell, and does not scruple to propose a new Notion about it. He believes, that the *Sun* is the common Receptacle of the Devils and

wicked Men, and that they shall be tormented in it for ever and ever.

After a careful reading of this Treatise, I find that Mr. Swinden has inserted in a Prayer the chief Reasons for his Hypothesis. It will be therefore sufficient to transcribe that Prayer, in order to give the Readers a Notion of his Performance.

The Author says, that whenever he turns his Eyes towards the *Sun*, he cannot refrain himself from breaking out into this, or the like Devotional Meditation, to the great Creator of it.

“ O God, who above all thy Sublunary  
 “ Creatures, hast dignified Man with the  
 “ Light of Reason, which affordeth him  
 “ many full and substantial Proofs of a Fu-  
 “ ture State; and hast also expressly declared  
 “ in thy Holy and Revealed Word, that  
 “ there is a Life after this, wherein good  
 “ Men shall be rewarded, and evil Men  
 “ punished; that the Righteous shall be  
 “ received into thy Heavenly Kingdom,  
 “ and that the Wicked shall be shut out from  
 “ thence, and thrown into the horrid and  
 “ dismal Pit of Hell. O God, who hast  
 “ farther declared, that the Hell was prepa-  
 “ red for the Devil, that rebellious Spirit,  
 “ and an innumerable Multitude of Angels  
 “ that fell with him, who are reserved there  
 “ in Chains of Darkness unto the Judgment of  
 “ the great Day; and that it will be also the  
 “ Fate of infinite Numbers of ungodly  
 “ Men to be, both Soul and Body, cast into  
 I “ it;

" it; and hast also expressly called it *Γέεννα*  
 " *ἡ πυρρὰς*, the Hell of Fire, and described it  
 " to be a Lake of Fire, that burneth Day and  
 " Night for ever. I am inclined from all  
 " this to conclude, that it is a mighty and  
 " vastly extended Place, far beyond what  
 " can be supposed to be at or near the Cen-  
 " ter of this little Ball of the Earth, and of  
 " a Nature not likely to subsist there. But  
 " though it suiteth not with my Reason to  
 " think it there; yet do I not in the least  
 " disbelieve that it is: Nay, there appear to  
 " me plain Evidences of it. For when I  
 " consider the Works of thy Hands, and, as  
 " I conceive my self obliged, seriously con-  
 " template the beautiful Fabrick of this  
 " great visible World; amongst the rest of  
 " its Parts, a Body of a vast and wonderful  
 " Bulk, Ten hundred thousand times bigger  
 " than this Globe of the Earth and Seas,  
 " presenteth it self daily to my View,  
 " which by the burning Heat of its Rays  
 " sensibly convinceth me of the hot and  
 " fiery Constitution of its Nature. And  
 " being, according to the Opinions of the  
 " best and most acute Philosophers, situate  
 " at the extremest Distance from the *Em-  
 " pyrean Heaven*, where is the Throne of thy  
 " Glory, and the Seat of the blessed Angels,  
 " and the happy Souls of just Men made  
 " perfect; being it is directly opposite to  
 " that in this, as *Heaven* and *Hell* are to each  
 " other in all respects whatsoever; being  
 " that is the highest, and this the lowest  
 " Place, that, the greatest, and this, the  
 " least of thy everlasting Works; being  
 " this remaineth no less fixed and unmove-  
 " able than that; being this was the first  
 " Part which thou didst create in this visible  
 " World immediately succeeding the Sin  
 " and Fall of *Lucifer* and his Angels; it  
 " seemeth to me, upon the best Reason I  
 " have of things, to be the Place which  
 " thou madest for their Prison, and for the  
 " Punishment both of them and of wicked  
 " Men. And I am the rather confirmed in  
 " this, because of the early and almost uni-  
 " versal *Idolatry* paid to it; it suiting well  
 " with the extreme Subtily of that Apo-  
 " state Spirit to entice Mankind to deny thee  
 " the God above, and to worship at once the  
 " Seat of his Kingdom, and the Place of  
 " their own Eternal Torment. And though  
 " this End of its Creation is not plainly  
 " mentioned in thy Revealed Word, yet is

" it not in the least contradicted by it, or  
 " any Part of it; nay, I think there is one  
 " Hint that soundeth something like it.  
 " For there I read of an Angel † that poured  
 " out his Viol upon the Sun, and Power was  
 " given him to scorch Men with Fire, and Men  
 " were burnt with great Heat, and blasphemed  
 " the Name of God, and they repented not to  
 " give him Glory.

" It is true indeed, thou hast suffered thy  
 " Saints to compare thee to it; but this they  
 " did, not as it is the Place of Punishment  
 " in the next World, but as it is the most  
 " glorious and resplendent Part of this: As  
 " it is the Fountain of Light and Heat, the  
 " Principle of Life and Health, of Fructifi-  
 " cation and Exhilaration to all Creatures;  
 " which Benefits, though very great, and  
 " absolutely necessary to us in this Life, do  
 " not yet hinder, but that it may also be the  
 " Instrument of thy Glory in punishing the  
 " Enemies of thee and thy Goodness to all  
 " Eternity hereafter.

" For that the Torments of *Hell* are Eter-  
 " nal, or without End, is a Truth establish-  
 " ed upon the express Testimony of thy  
 " Word, and the universal Consent of thy  
 " Holy Church.

" From all which I apprehend it to be my  
 " certain Duty, neither with the Specula-  
 " tive Atheist to deny the Existence of an  
 " *Hell*, nor with the Practical to live so, as  
 " if I dreaded not to come thither.

" Grant therefore, O Lord, that I may be  
 " so affected with the mighty Benefits, which  
 " thou hast ordained the *Sun* to be an Instru-  
 " ment of to me here; that I may not be  
 " punished in the Flames of *Hell*, whether  
 " it be situate there, as I imagine, or else-  
 " where, for ever hereafter. This I beg of  
 " thee, for the sake of *Jesus Christ*, the bright  
 " *Sun of Righteousness*, who is appointed to  
 " be the Judge both of *Quick* and *Dead*. To  
 " whom with thee, O Father, and the Holy  
 " Ghost, Three Persons, and One Eternal God,  
 " be ascribed all Honour and Glory, both  
 " now and for evermore. Amen.

At the End of this Book, Mr. Swinden in-  
 forms us, that having shewed his Papers to  
 some of his Friends, and among others, to

† Rev. XVI. 8, 9.

the Ingenious and Learned Mr. Wall, Author of the *History of Infant-Baptism*, the latter advised him to publish this Treatise, and gave him his Thoughts about some Passages in it. Here follows a Conjecture of Mr. Wall.

" I have a Notion, says he, which whether you will judge agreeable to your Hypothesis, I know not: I will however briefly communicate it to you. I think it very probable, that there are, belonging to the Sun, a great many more Planets than what we see, some perhaps within the Orb of *Mercury*, never seen, nor to be seen by us; but a great Number without, or beyond the Orb of *Saturn*, which we can never see (till they are on fire) partly by reason of the Distance from us, and partly because they, being very remote from the Sun, do receive but a weak Light from him, and do much more weakly reflect it. 'Tis known, as you observe, that the Distance from the Orb of *Saturn* to the Orb of Fixed Stars, is almost infinite. I do not think that God made all that Space void. To take the least Measure for that Space; suppose it be a thousand times as much as from *Sol* to *Saturn*: Then there being Six Planets in the latter, there may proportionably be Six thousand in the former. I believe, that when any Planet comes, by Force of God's Providence and Decree, to be destroyed; the ordinary way of its Destruction is, by falling into the Sun, or so near the Flames thereof, as to be burnt up. That we our selves have seen many of these Funeral Fires: I mean, that all Comets are such. The plain Phenomenon of a Comet is, that it is a solid Body, about the Bigness of the Earth (something more or less) all on fire; and the late Astronomers (Sir *Isaac Newton*, Mr. *Halley*, Mr. *Flamsteed*) have observed, that they always have their Line of Motion, falling toward the Sun. One, or more of them (after they have seemed to have fallen quite into the Sun) have been seen afterward to emerge again out of that Flame, and mount again from him faster than ever they fell, and so go back quite out of our Sight. Their Elements in the mean time (such Elements as they have, that are evaporable) being turned into Vapour and Smoke, do (both in their De-

scend, and in their Ascent again, if they have any) make that Tail or Hair of the Comet which we see; which Tail or Hair may (if the Comet get up again far enough out of the Heat) settle again upon that Nucleus, or Coal of the Comet's Body, and perhaps become a much more glorious Planet, or Earth, than it was before.

" You need not wonder, that in the Three thousand Years, that the Stars and Planets have been observed by Astronomers, neither we, nor any of the Five about us, have yet fallen: It has not been our Share by the Proportions of this Hypothesis; for if there fall one in about Ten Years (as I think in the Fifty Years of our Time, there has been about Five) there have been at that rate, in Three Thousand Years, Three Hundred. But all our Six do make less than a Three Hundredth Part of the whole Number. If *Tellus* should live to see the Fall of any of the other Five, I hope she would be alarmed.

" It may be objected against this, that by Sir *Isaac Newton's* Calculations, some Comets (i. e. as I make them Planets on fire) have been seen as high as the Orb of *Mars*; which may seem too great a Distance from the Sun, for them to be there fired by him. But it must be considered, that the Planets are of very different Constitutions, as to their Capacity of bearing Heat or Cold: And that as *Tellus*, if she were to be brought into the Orb of *Mercury*, would be fired; so one of the remotest Planets, which I here suppose, may take fire when it approaches the Sun so nigh as *Mars*.

" This Notion or Conjecture (which I desire to propose to you with all the same Rules of Modesty that you do yours to the World) being joined with some Passages concerning our Earth, which by God's Word are certain, may form this Hypothesis concerning the Fate of the Earth, with respect to the Sun, Part of it uncertain, but Part most certain.

" That when our Blessed Saviour shall come in the Clouds, &c. and the Dead in Christ being first raised, the Righteous then living shall (being changed) be caught up together with them to meet the Lord in the Air, never more to be parted from him. Then the Earth, being



" now forsaken of God, and of all that  
 " was good in it, will be left (together with  
 " the Moon) to fall into that horrid Flame :  
 " In which Descent (before ever it come to  
 " the Fire it self) not only the wicked Men,  
 " with all that is on the Surface, will be  
 " burnt up; but also the Heavens, *i. e.* the  
 " Sky about the Earth, will be dissolved,  
 " and the Elements (of Air, Water, &c.)  
 " be evaporated, or melt with fervent Heat,  
 " and the Body of the Earth burnt to a  
 " Coal. But whether this Coal will (like a  
 " Nut-shell let fall into a great Flame) be  
 " tossed out again, and carried to a new  
 " and better Place in the Firmament, and  
 " become a new Earth in a new Heaven or  
 " Sky, and there be the Scene of the Mil-  
 " lennial State, I at present forbear to con-  
 " sider. But so much is plainly declared in  
 " the Scripture, that after all this the Gene-  
 " ral Judgment will be; which will transfer  
 " the Righteous into a Place or State much  
 " better, not only than this here, but even  
 " that Millennial State it self; and the  
 " Wicked into that *πῦρ αἰώνιον*, (*Everlasting*  
 " *Fire*;) concerning the Place of which you  
 " have made, as I take it, so probable a  
 " Conjecture".

I beg leave to add another Conjecture to  
 that of Mr. Wall. Perhaps our Earth, (sup-  
 posing the Catastrophe mentioned by that  
 Author,) will be filled with a new Species  
 of Inhabitants, who shall better answer the  
 Design of the Great and Wise Creator, than  
 the corrupt and sinful Race of Men.

## II.

QUÆSTIO MEDICA, quodlibet-  
 tarius disputationibus manè discu-  
 tienda in Scholis Medicorum, die  
 Jovis 18. Januarii 1714. M.  
 CLAUDIO BURLET, Doctore  
 Medico, Regiæ Scientiarum Aca-  
 demię Socio, Hispaniarum Regis  
 Archiatro, Præside. *An pluribus*  
*Hispanorum morbis remedium efficax*  
*Balneum?* Parisiis. MDCCXIV.

That is, *A QUESTION debated in*  
*the Schools of Physick the 18th of*  
*January 1714. under the Presidence*  
*of M. CLAUDIUS BURLET,*  
*M. D. Member of the Royal Aca-*  
*demy of Sciences, and First Physician to*  
*the King of Spain: viz. Whether*  
*the Bath is an effectual Remedy*  
*for the Cure of many Diseases of*  
*the Spaniards?* Paris. MDCCXIV.  
*In 4to. pagg. 7.*

*The following Article, taken from the Journal*  
*de Scavans, ought to be imparted to the Rea-*  
*ders.*

ONE may very well wonder, that Dr.  
 Burlet, who does so worthily perform  
 in Spain the Function of First Physician to  
 His Catholick Majesty, should seem to have  
 presided at a Disputation in the Schools of  
 Physick at Paris the 18th of January of this  
 Year. But the Readers will be no longer  
 surpris'd, when they come to know that  
 this Sort of Presidence is such an indispen-  
 sable Duty incumbent upon the Physicians of  
 that Faculty, that they are obliged to dis-  
 charge it, each of them in his turn, upon  
 pain of being excluded from that Society;  
 and cannot be dispensed from it, but in  
 some extraordinary Cases, such as Sickness,  
 Imprisonment, and waiting upon the Prince  
 at a very great Distance from Paris. The  
 Absence of a Physician, who has been for a  
 long time settled in some Province of the  
 Kingdom, is not a sufficient Excuse; and  
 we have seen many Doctors of Physick,  
 who came from remote Countries to preside  
 in their turn, and to appear among their  
 Brethren after an Absence of Twenty Years,  
 and above. We have seen Dr. Fagon, First  
 Physician to the King, break off on such an  
 Occasion his constant Attendance upon that  
 Prince, and steal away from the Court for  
 some Hours. But when too great a Distance  
 makes the thing altogether impracticable, a  
 Physician may appoint a Brother in his  
 room, who presides for him. Nay, it seems  
 that in such a Case the absent Physicians  
 think themselves obliged out of a Principle  
 of Honour to compose the Theses, without  
 relying

relying for it upon the Batchelors, who frequently take it upon themselves. Thus the late Dr. Mahieu, First Physician to the Queen of Poland, sent from Rome, where he attended upon that Princess, a Thesis which was maintained at Paris some Years ago. Dr. Burlet has done the same, and imparts to us in this Thesis, written with great Solidity and Elegance, the Observations which an uncommon Sagacity, and a constant Application, after a considerable Stay in Spain, have enabled him to make concerning the Diseases of the Spaniards, and their Method of curing them.

I. Dr. Burlet makes an exact Enumeration of the Diseases, that prevail most among the Spaniards, and distinguishes them by the Symptoms peculiar to each Sort. He begins with Acute Diseases, and discourses in the first place of those that are most common, viz. Continual and Intermittent Fevers. He observes, that the former are generally burning and Mortal, and that the People call them *Tabardillos*, though in a strict Sense that Word denotes only Spotted Fevers. As for Intermittent Fevers, they are also of an ill Character, especially those that grow *Syncopal*. As they are in some measure like *Tertian Agues*, by reason of a previous Shivering, and a plentiful Sweat that follows them; they also differ from the latter by reason of several Accidents, with which they are attended, to wit, a violent Vomiting, a great Weakness, a small Pulse, a Coldness in the Extremities of the Body; and unless the Danger be quickly prevented, they carry off the sick Person in the Second or Third Fit. The Small-Pox is neither so dangerous, nor so long in Spain, as in cold Countries. The Pleuresy, the Peripneumony, the Squincy and the Cough, so frequent and so pernicious among the Northern Nations, are much more scarce and less dangerous in Spain. The Looseness and Vomiting, the Cholera morbus, and the Dysentery, differ from ours only by the Difficulty of curing them, and by the Ulcers which frequently grow in the Intestines.

The Author proceeds to Chronical Diseases, and divides them into Three Classes. Some are Hereditary; others arise from a disorderly Life and a bad Diet; and many are the Consequences of Acute Diseases not well cured. Among the first, Dr. Burlet

reckons the Venereal Distemper, so common in Spain: The Spaniards are so used to it, that they keep it without any Uneasiness till their old Age. That Disease being softened by the Temperature of the Climate, and the easy Transpiration of the Body, is not so dreadful in Spain as in other Countries. Among the other Chronical Diseases, there are Three on which the Author dwells longer, viz. the Hypochondriack Disease, the King's Evil, and a sort of Cholick called *Dolor de tripas*, or *tripado*, which generally precedes, attends, or follows Intermittent Fevers. It is very like the Cholicks of *Poizou*; that is, the sick Person feels a sharp Pain in the Abdomen and the Intestines; his Belly is bent, especially above the Navel; he is constipated, he vomits, and is troubled with Winds. That Cholick attacks indifferently the Natural Inhabitants and Foreigners: It is not easily cured, and sometimes turns into Convulsions and Palsy.

II. The Learned Author having enumerated and described the Diseases, to which the Spaniards are subject, enquires into their Causes. He admits of none but what are sensible, being of Opinion that all others do not belong to Physick: He utterly rejects all those which do not fall under the Senses, looking upon them as being of no Use to Physicians, and says they are only good for idle Philosophers, and the Makers of new Systems. He pretends, that those Systems, by casting a false Light upon the Theory of Physick, have only thrown a great Obscurity upon the Practice of that Art. Wherefore laying aside the hidden Causes of all the Diseases which he examines, he only considers the Constitution of the Air which the Spaniards breathe, and their Diet. The Air of Spain is more or less dry and hot, the Soil is barren, uncultivated in many Places, full of Mountains, destitute of Water. The Aliments are deprived of Juice, impregnated with a great deal of fixed Salt, and the Bodies of Men are dried up by too plentiful a Transpiration. Any one, who shall carefully observe the Diet of that Nation, says the Author, must needs own that the Sobriety for which they are commended, does not free them from the Inconveniences occasioned by an ill Regimen. 'Tis true, their Tables are very frugal, and they never drink hard; but then they eat abundance of Sweet-

Sweet-meats and Chocolate; they love Garlick, Cabbages, Onions, and raw Fruit better than any thing else; they eat nothing but what is seasoned with Pepper and Saffron; in a word, they are extremely fond of cold Liquors, and love to drink with Ice.

Dr. Burlet has only recourse to those several Circumstances, in order to explain the *Phænomena* of all the Diseases that prevail in *Spain*. He ascribes to the ill Qualities of the Air, and to those of the Transpiration which result from it, all the Acute Diseases; and the Chronical (as he thinks) proceed only from an ill Digestion, which occasions Crudities, a thick Blood, and Obstructions. The Blood of the *Spaniards* (says Dr. Burlet) is very apt to boil, to be inflamed, and corrupted; their Stomach is easily hurt and disordered. From thence proceeds (according to the Author) that Malignity of most of their Fevers. Some, continues he, will doubtless turn into Ridicule the Words *to boil, to be inflamed, to be corrupted*, made use of to express the different Degrees of Alteration in the Blood; as if these Words, *to ferment, to be dissolved, to coagulate, to precipitate* and others of the like Nature, introduced by the Moderns, were much better, excited clearer Ideas, and afforded safer Indications for the Cure of Diseases. We shall not enlarge upon his Way of explaining all the Diseases above-mentioned by those different Causes. Let us proceed to what he says concerning the Method of curing them.

III. That Method runs partly upon the Doctrine of the Ancient Physicians, especially *Hippocrates* and *Galen*, and partly upon some Prejudices and Customs that prevail, and exercise a Tyrannical Power, notwithstanding Reason and Experience. The *Spaniards* reckon among their Physicians many great Men, who have acquired a Noble Reputation, by cultivating the Art of Physick according to the Notions of the Ancients. Such are *Valles*, *Mercatus*, *Garcias*, *Heredia*, and many others. But, continues the Author, the Study of Physick seems to have decayed in *Spain* since those Physicians, either by reason of continual Wars, or because the Fear of innovating, or too great a Fondness for the old Opinions and Usages, hindered the *Spaniards* from perfecting that Art. Which is probably the Reason why the new Discoveries have not been admitted

in that Country. The *Spaniards* being contented to draw the Indication of Remedies from the manifest Causes of Diseases, do very much use Bleeding and Purging to cure most of them. They are lavish of the former, as well as the *Portuguese*; and let blood with the Help of Cupping-Glasses and Leeches, but especially by opening the Vein. It is an usual thing in *Spain* (says the Author) to purge in the Beginning of Acute Diseases; but they do it only with gentle Purgations, in order to clear the *primæ Viæ*. 'Tis but seldom that they use strong Purges. They have especially a great Abhorrence for Antimony, for Want of knowing its Nature and good Effects. The bare Name of it frights them, and they are not yet cured of their old Prejudices upon this Head.

As for what concerns the Regimen of sick People, it may be said (continues Dr. Burlet) that the *Spanish* Physicians are not in some respects so rigid as the Ancients, who in Acute Diseases allowed no other Food than Decoctions of Grains. The Use of Broth made with Meat has been approved in *Spain* about these Hundred Years. But 'tis observed, that the *Spaniards*, when they are sick, will not be without Chocolate, nor without Hashies of Mutton or Fowl, even in Acute Diseases. Another Error, no less dangerous, is the Custom of forbidding all sorts of Drink, even in the greatest Heat of the Fever, for fear of increasing or prolonging it; which they ground upon this false Principle, That the natural Heat which must concoct the *Febrile* Humour, being weakened by the Drink, has not a sufficient Strength to concoct that Humour, which (as they believe) must needs retard the Crisis. Dr. Burlet finds it no difficult thing to confute an Hypothesis so ill grounded, and contrary to the Authority of the Ancients, Experience, and Nature it self.

As for Chymical Remedies, such as *Panaceas*, *Quintessences*, *Tinctures*, *Absorbents*, *Digestives*, *Sudorifics*, *Volatils*, &c. if any of them are come so far as *Spain*, they are hardly approved by the Physicians, who look upon them as so many suspicious and dangerous Remedies, by reason of the excessive Acrimony which the Fire communicates to them. As for Specificks, says Dr. Burlet, they have a better Opinion of them. Such is the *Quinquina*, which the *Spaniards* brought first into *Europe*, and yet they have been



been the last in knowing the Excellency of it. Dr. *Burlet* does very much commend this Specifick, and acknowledges that it is an Excellent Remedy for the Cure of Fevers, and many other Diseases. But he declares at the same time, that he thinks the best Remedies for the *Spaniards* are the *Dissolving*, the *Moistening*, and the *Tempering*, among which he believes the Bath ought to have the Preference.

IV. The Author gives, in the first place, a general Notion of the Bath, and does not forget to observe, that Bathing was very common among the Ancient Nations, and very beneficial to them, either for the Cleanliness of the Body, and the Preservation of Health, or for the Cure of Diseases. Dr. *Burlet* explains the good Effects of the Bath by a Mechanism no less ingenious than probable. He supposes, that Water consisting of *Molecules* round and long, pliable, smooth, intermixed with *Aerian* Particles, and agitated with a Motion of Undulation, are by that means very proper to get into the Pores of the Skin, and to penetrate into its Texture, to dissolve the Salts, to blunt their Points, and to carry off the *Molecules*, which for want of Transpiration stop in the Passage. He pretends, that the watery Particles, being helped with the Heat of the Bath, and that of the Body, spread themselves into the whole Habit, like a gentle Dew, or a very subtil Vapour; that they get into the smallest Vessels, and mixing with the Blood and the *Lympha*, make them both more fluid, and soften their Acrimony. Besides, by moistening the Fibres, they lessen their great Tension, which occasions many Diseases, and restore them to that Flexibility so necessary to keep up the Motion of *Oscillation*, which makes the Blood circulate, and subtilizes the different Fluids. It is only by a like Effect, says the Author, that external Fomentations, and other emollient and moistening Topicks, ease a sick Person in some Cases. This Mechanism being supposed, can any one doubt (says the Author) that Bathing is very proper for the Cure of most Chronical Diseases in *Spain*, especially if we consider on the one side, the Qualities of the Air which the *Spaniards* breathe, and those of their Diet; and on the other, the Diness of their Complexion, the Stiffness of their Fibres, the Thickness and Acrimony

of the Juices that run in their Vessels, from whence proceed the Obstruction and Hardness of the Glands?

V. Though Dr. *Burlet* has a very good Opinion of the Bath, yet he does not look upon it as a Remedy for every Illness. He is persuaded, that it ought to be used only in some Diseases, and with the necessary Precautions; and that it is not fit for all sorts of Tempers. Old People, and those that are exhausted by long Indispositions, must not have recourse to that Remedy. A very tender Age, ulcerated Lungs, or some internal Abscess, are sufficient Reasons to forbear the Use of it. Nor is it proper in the Beginning of a Disease, by reason of the Plenitude. In order to reap some Benefit from it, the Fever must be perfectly cured, and the *Abdomen* cleared of all the Impurities that ly in it. But when the Body is well prepared, says the Author, how great are the Benefits that may be expected from that Remedy in the Diseases of the Kidneys and Bladder, in the burning Heat of the Entrails, in a Hectick Fever, in the Marasm, and especially in the Venereal Disease, which is in *Spain* the most general Cause of Phthisick and Consumption! It were in vain to say, as the *Spaniards* do, that Bathing not only occasions too great a Dissipation of the Spirits, and brings a Weakness upon the sick Person, but also that reviving the Seeds of that Disease, it produces new and dangerous Symptoms, and consequently exasperates the Illness instead of allaying it. Dr. *Burlet* is little afraid of those pretended Inconveniences, which, says he, are only grounded upon a wrong Prejudice of the Nation, and the absurd Reasonings of some Physicians. On the contrary, he believes that Bathing is the safest Way to cure that Disease. He also thinks it is no less efficacious in the other Kinds of Marasm independent upon the Venereal Disease, in those stubborn Cholicks above-mentioned, in *Tertian* Agues, in the Hypochondriack Illness, in a word, whenever there is Occasion to soften the solid Parts, to bestow a greater Fluidity upon the Liquids, to dissolve and sweeten the Salts, &c.

If all those Diseases are not wholly cured by the plain Water-Bath used with all the Preparations, and all the Caution, which a wise Physician ought to prescribe, Dr. *Bur-*

*let*

let knows nothing else that will perfectly cure them, but drinking and bathing one self in Mineral Waters. They are not wanting in *Spain*: That Country affords such Waters Hot, Cold, Sulphurous, Nitrous, Saline, Vitriolous, Purging, Diuretick, &c. To make the Use of those Waters safer and more convenient, one must dive into their Nature by Chymical Operations, discover their Virtues and Properties by many Observations and Experiments, and contrive the Matter so, that sick People may have all the necessary Accommodations in those Places. We have all the Reason in the World (says Dr. Burlet) to hope for all those Improvements from the Goodness and Care of the King of *Spain*, in whose Reign Learning and the Liberal Arts begin to revive; and that Prince will doubtless promote every thing that may contribute to the Health of his Subjects.

The Author concludes with this Assertion drawn from the foregoing Reflexions, *That Bathing is an effectual Remedy for many Diseases of the Spaniards.*

### III.

A LETTER of Father SOUHAIBI to Mr. Ganeau, Bookseller of Paris, and Printer of the Memoirs of Trevoux, concerning a new, easy, and safe Method of reducing the Hebrew Text of the Bible, either with Vowels, or without them, to common Characters, and such as may easily be formed, viz. our usual Letters, and some few others; and consequently of Reading, Writing, and Printing it easily, exactly, and correctly.

This Letter has been communicated to the Authors of the Memoirs of Trevoux.

S I R,

I Had the Honour to write to you; but it fell out unluckily that the Person, who

was to deliver my Letter, lost it; and being arrived at *Paris*, he did not find you there; for you was gone into *Holland*. That Letter was attended with a Project, which I desired you to communicate to the Authors of the *Memoirs of Trevoux*, in order to be inserted in their Journal, if they thought it proper. I send you again the same Project. I have shewed it to Mr. Granjean, who is an Excellent Judge; and he will not fail to shew it to the Abbot Bignon. If I have the Honour of his Approbation, I shall not doubt of a good Success.

My Design is to make use of Greek and Latin Letters, in order to represent the Points, and all the Characters of the Hebrew Tongue, and to express better and more clearly all the Words of that Language, especially those of the Sacred Text. For I am fully resolved to make no Alteration in that Text; to give it in its greatest Purity; in a word, to reduce it into its Elements, in such a manner, that it will contain every thing that is in the Original, the same Power of the Characters, the same Number of Vowels and Consonants, the same Syllables, with the Measure and Quantity of each of them plainly expressed, whether it be long, short, &c.

And indeed it seems highly proper, not to say very necessary, to represent all the Vowels with their Quantity; for otherwise, the Hebrew Tongue consisting only of Consonants, can neither be well read, nor understood, but by those who have learned it from their Infancy, or made it one of their chief Studies. 'Tis true, that Points or Vowels have been added to the Hebrew, in order to fix the Reading of it, and its Ancient Pronunciation. By whom? and at what Time? *Adhuc sub judice lis est*. But, not to say that those Points are not always easily known or distinguished, they occasion sometimes great Mistakes and Alterations, which cannot be easily rectified.

However it be, I shall faithfully represent all the Points, and every Letter, Syllable, and Word: I shall carefully observe the same Construction and Disposition of Words, Members, Phrases, and Periods, as they are in the Original Hebrew, according to the best Editions. The only Difference will be this: Instead of Characters, most of which are pretty like one another, and instead of blind and intricate Points, I shall give



give plain, distinct, and intelligible Letters; and whereas the *Hebrew* is read backwards, these Elements shall be printed and read from the Left Hand to the Right, according to the Custom of the *Europeans*. And those who will give themselves the Trouble of rendring any Part of this Work into the Original *Hebrew*, with all its Points and Characters, will easily be enabled to do it.

From what has been said, it appears, that this Reduction of the *Hebrew* into common Characters must needs be of great Use to learn that Tongue. Beginners will read it perfectly well in a short time, either in the *Hebrew* Bible, or in other Books; and such a Method may revive the Study of that important Language, because it removes the Difficulties with which the *Hebrew* Tongue is attended. This I shall shew at large in the next Journals.

And then, if the Learned, to whom it belongs to judge of this Undertaking, are of Opinion that it may be useful, I shall give for a Specimen the *Psalms* of *David* in *Hebrew* printed in this Way. I am, &c.

Vire, July 27. 1713.

*The following Lines have been inserted at the End of this Letter.*

*Origen* in his *Hexapla* represented in one of the Columns the *Hebrew* Text in *Greek* Letters; but the Design of *Father Souhaihi* discovers a greater Exactness. In order to form a right Judgment about it, he should perhaps give us a Specimen, at least upon one *Psalms* printed in Two Columns, the First in *Hebrew* Letters with the Vowels, and the Second according to the New Method. A Third Column containing the Translation of *Pagninus*, or that of *Arias Montanus*, would not appear useless.

#### IV.

A LETTER written from Surinam by Mr. TOURTON to Mr. L... at Rotterdam.

*This Letter has been communicated to the Authors of the Journal Litteraire printed at the Hague.*

S I R,

THOUGH I writ to you, that I would send you no more Serpents for the time to come, yet I cannot forbear sending you another Bottle full of them. There is in it something so very curious, that I believe you will be glad to see it. You have not forgot, that in the Year 1709. I sent you the Skin of a Serpent Thirteen or Fourteen Foot long, and that I told you the Negroes had cut off its Head and its Tail, before they brought it to me; which is the Reason why I could not tell whether it was a Viper. I very much doubted of it by reason of that Serpent's Bigness; the more because the Negroes assured me, that it was a young Water-Serpent, which would have been much bigger in time. I opened it, and took out of it Thirty transparent Eggs, covered with a thin Skin: Each of them contained a small Serpent, of a Finger's Length, or thereabouts. I broke Five or Six of those Eggs, and having laid the young Serpents upon a Board, I was well pleased to see them move now and then, even without being touched. I sent you last Year in March some of those Eggs and young Serpents in a Bottle full of Insects.

As soon as I saw those young ones in the Eggs of such a large Serpent, I began to doubt of what I had read in many Authors, that of all the several Sorts of Serpents, none but Vipers bring forth their young ones alive, and that others void their Eggs, and then sit on them. Whereupon I resolved to know the Truth of it, and to that end ordered the Slaves to bring me as many Serpents alive as they could catch, promising them to pay them well for it. They brought a great many, which were of no Use to me in that Respect. But at last there was one, which fully convinced me, that besides Vipers, there are other Serpents, which bring forth their young ones alive. A Negroe found it about Noon, the 4th of last November, and put it into a wooden Case. The next Day at Eight of the Clock in the Evening, he brought it home, and having broke that Case to take the Serpent out of it,

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there

here happened to be three instead of one, viz the Mother, and two young ones, which she had brought forth. I was not then in the Plantation; and therefore one of my Servants put them all into Sugar-Brandy; and the next Day in the Morning, when I came home, as I was looking upon them, I saw with no small Pleasure another young one, whose Head and Part of the Body were out of the Mother's Belly. The thing appeared to me so curious, that though I was extremely desirous to open the Mother, in order to know whether I should find more young ones, either already hatched, or shut up in their Eggs, I overcame my Curiosity, to give you the Satisfaction of seeing a thing, which must needs be very acceptable to so great a Lover of Natural History as you are. There are also in the Bottle some Caterpillars, that deserve to be seen, though the Lustre of their Colours is vanished away.

But to return to my Viviparous Serpent; it is very different from the Viper, such as the latter is described by Authors. That Serpent has not a flatter Head than other Serpents, nor a Snout turned up, nor two large Teeth in the upper Jaw-bone; but it has two Sets of Teeth in each Jaw-bone. Its Colour is different from that of the Viper: It has no Scales, &c.

The Naturalists must therefore give another Description of the Viper, or leave off saying that it is the only Viviparous Serpent.

To conclude, I am sorry I can send you no Butterflies. I have had some at several times, that were pretty fine; but they have always been spoiled in my Absence, though I took great care to anoint the Box with Asp-Oil, and ordered my Servants to do it from time to time. My Affairs do not allow me to stay long in the same Place; and therefore it is almost impossible for me to preserve those Insects, which require a continual Attendance: Otherwise they are quickly spoiled by a vast Number of little Animals, that swarm in this Country. Perhaps some time or other I shall not be so busy; and then I shall be able to give you that Satisfaction. I am, &c.

Surinam, Septem. 13. 1712.

## V.

*A LETTER written by the Abbot BIGNON to the Author of a Dissertation concerning the Chinese Language, printed in the Third Volume of the Critical History of the Commonwealth of Learning.*

*The following Letter has been published by the Author of the Critical History. I must observe, that the Design of the Dissertation just now mentioned, is to shew that there is a great Conformity between the Chinese and the Hebrew Languages.*

Paris, Nov. 1. 1713.

S I R,

I Received about Six Weeks ago the Letter, which you did me the Honour to write to me the 12th of June; and, could you believe it, from that time I have not been able to shew it to our *Chinese*. He is at *Paris*, and I have spent a considerable Part of the Vacation at my Country-House, where I have read the Third Volume of the *Critical History*, together with some of our Learned Men, who accompanied me thither. I wish with all my Heart, you had been a Witness of the Encomiums bestowed upon the Wit and Learning of your *Dissertation concerning the Chinese Language*; and yet most of those Gentlemen are of a different Opinion from you. In order to shew a perfect Conformity between the *Chinese Language* and the *Hebrew Tongue*, it is not enough, say they, to prove that one of them affords some Expressions, and Turns of Phrase, which have a great Affinity with the other: It is further necessary to shew that the *Hebraisms*, which you have discovered in the *Chinese*, are so many Ways of speaking peculiar to those Two Languages; and that those Phrases have no Foundation in the Nature of Things, nor in the Connexion of Ideas. Otherwise, one may very well say, that such a Conformity of Expressions proceeds only from the Connexion of Ideas, which, with respect to certain things, are the same in all Men.

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As for the Resemblance of *Sounds*, it seems to me that there is hardly any Reason less convincing than that, especially when it is single. If it be once admitted, will the Opinion of Father *Pezron* about the *Celtick* Language want any Thing to support it? And don't we find, in the Books of some of our Modern Writers, several Instances of *Sounds* very like one another, which served to express the same Ideas among Nations of a very different Original?

But our *Chinefe* goes farther still. Upon my Return from the Countrey, I sent for him: And after a pretty long Examination of your Dissertation, he undertook to persuade me; first, that the Translation of the Phrases mentioned in it is not altogether exact; secondly, That the Pronunciation does not differ from that of the Missionaries, which he thinks to be very faulty; Thirdly, That you have sometimes followed the *Portuguese* Orthography, very different from that of *China*. For Instance, the Syllables ending with *sem*, ought to be pronounced *seng*, because the Letter G has a Sound peculiar to the *Chinefe*, which proceeds from the Nose. He adds, that all the *Chinefe* Words are simple; and that those which you have produced, as a Proof of the contrary, are only Expressions compounded of a certain Number of Words written in many Characters. Such is in *French* the Expression *homme de guerre* (*Man of War*). It is certainly a Composition of simple Words, and quite different from the Adjective *Guerrier* (*Warlike*), which is a Word truly compounded.

The same ought to be said of *Conjugations*. The *Chinefe* have none. You know as well as I, that in the common Use, a Conjugation is not the Art of denoting by a Periphrase the several Circumstances of an Action. It is the Art of representing one's Ideas with a single Word. *Lego* is a true Conjugation. That Word expresses the Person, the Number, the Time, and the other Circumstances of Reading. *Moi aimer actuellement* (*Me to love actually*) cannot be called a Verb. We *conjugate* and *decline*, not only to denote some Circumstances, but also to denote them in a precise manner. Otherwise, it might be said that a deaf Man, who discovers them by Signs, *declines* and *conjugates*.

These are some of the Remarks, that have been made upon your *Dissertation*. I am willing to communicate them to you, because they come from Persons, who do Justice to your Learning, and because it is no indifferent Thing to an Author to know the Difficulties, that may be raised against him. If there are but too many among them, who, out of Fondness for their Notions, cannot endure that any one should differ from them in the least; thanks be to God, they are not all of that Character; and I am far from confounding you with Men, who do so little Honour to Learning. After all, why should any Body be so afraid of being criticised? The Publick gets by it; and it frequently falls out that a Critick affords Matter for a new Triumph.

But to return to our *Chinefe*. He has assured me that the Characters, which are now used in *China*, were found in the Reign of *Houang Tii*, 2712. before the Birth of Christ. The Histories of *China* ascribe the Invention of those Characters to a Mandarin called *Tshen Hie*; and they say that the Tracks of the Feet of Birds and Animals made way for such a noble and useful Discovery. You see that *Greece* is not the only Romantick Country. Flourishes and Ornaments have been fashionable in all Places and at all Times.

The *Mandarin* Language is not so ancient as the Empire of *China*. It is but a *Dialect*, and prevails only in some Provinces of that great Kingdom. 'Tis pity that no body has yet undertaken to translate the *Annals* of *China*. They would afford us a greater Light into that Matter, and several others.

In the mean time, I send you the Passages you desire to have. I very much Question whether they will do your Business. Among all the Eclipses, in the Reign of *Conan-ou-tii*, I can find none, that has any Affinity with that, which appeared when Christ was crucified. 'Tis true, the Words which I send you, are transcribed from the *Annals* of *China*, consisting of sixty Volumes, and lodged in my Library, which is pretty well furnished with *Chinefe* Books. But there are two other Sorts of *Annals*. That which is most esteemed, contains five hundred Volumes; and we have no Copy of it in this Country. Besides that History, there is also another, which, though less



bulky, yet consists of two hundred Volumes. It is in the King's Library ; and I shall take care to get the same Passages, ( which I send you now, ) extracted out of that Copy. I am very glad before-hand , that I can give you this Mark of my Esteem ; and in order to deserve yours, I shall hasten more than ever our *Chinese Grammar*. Such Works require a very long time, especially a *Dictionary*, when it contains such a prodigious Number of Words, as that of *China*. Add to this a great deal of Business, which gives me no Respite. Though it be never so troublesome, yet I dare assure you that it will never make me forget any Thing, that may persuade you of the sincere Affection with which I am,

S I R,

*Your most Humble and most*

*Obedient Servant,*

The Abbot BIGNON.

## VI.

HISTORIA de la Iglesia, y del Mundo, que contiene los sucesos desde su Creacion hasta el Diluvio. Autor D. GABRIEL ALVAREZ de Toledo, Cavallero de la Orden de Alcantara, y Primer Bibliotecario del Rey. Madrid. MDCC XIII.

That is, *THE HISTORY of the Church and the World, containing an Account of the Principal Events from the Creation till the Deluge. By Dom GABRIEL ALVAREZ OF TOLEDO, Knight of the Order of Alcantara, and First Library-Keeper to the King. Madrid, printed in the King's Library by Jo-*

seph Rodrigues and Escobar, *Printer to His Majesty.* MDCC XIII. in Folio, Pagg. 382.

THE Authors of the *Journal des Sçavans* say, that every Thing contributes to make this Work valuable ; the Paper, the Characters, the Correction, the Method, and the Style. The History of the Church and the World, from the Creation till the Deluge, is divided into Two Books ; the First whereof, which contains XXIV. Chapters, ends with an Account of the various Opinions of the Heathens about the Creation of the World ; and the Second, which consists of XXVI. Chapters, ends with *Noah's Entrance into the Ark*. The Text is attended with Quotations and Notes, which shew not only that the Author is a Man of great Learning, but also that he has raised himself above many Scholastick Prejudices, which seemed to prevent for ever the Admittance of new Discoveries into Spain.

There are at the End of this Work five Dissertations. The first concerns the Situation of the Terrestrial Paradise. In the second, the Author treats of the first Language, which he believes to be the *Hebrew*. In the third, he enquires in what Season the World was created, and says it was in Autumn. He discourses, in the fourth, of the Difference between the Computation of the *Hebrew Text*, and that of the Version of the *Septuagint*, without deciding that Controversy. The last Dissertation runs upon the Writings of *Enoch*.

The Readers have seen above \* that Mr. Swinden places Hell in the Sun. Dom Gabriel Alvarez says, that in our Days a learned Spaniard undertook to prove that the Terrestrial Paradise was in that glorious Body. *Goropius Becanus* endeavoured to persuade the World that it was at Hedin in *Artois* ; and a young Spaniard, who had a great deal of Wit, made it his Business to shew that the Terrestrial Paradise had been at *Adamuz* near Corduba.

I might give a further Account of this Work from the *Journal des Sçavans* ; but I don't think it necessary.

\* Pag. 65, & seq.

## VII.

## A SHORT Account of the Life and Writings of the late Mr. SIMON.

*This Article is also taken from the Journal des Scavans.*

**R**ICHARD SIMON was born at Dieppe upon Ascension-Day, in the Year 1638. He went there through his School-Learning in the College of the Fathers of the Oratory, and entred into that Congregation by the Advice of Father Fournier, Priest of the Oratory, and Rector of St. James's at Dieppe; but he left it before he had finished his Year of Institution. As soon as Mr. de la Roque, now Official of Rouen, and his intimate Friend, was informed of it, he came to him at Dieppe; and having persuaded him to go along with him to Paris, they studied Divinity together in that City, and Mr. de la Roque gave his Friend all the Assistance he stood in need of. Mr. Simon having bestowed five Years upon the Study of Divinity, entred again into the Oratory, about the latter end of the Year 1662. The Death of Father Bourgoin, General of that Congregation, which happened some time after, and the Election of Father Senault, who succeeded the former, made Father Simon desirous to enter into the Society of Jesus. To that end he constantly sued for it at the Noviciate of the Jesuits at Paris; but when he was to be admitted into that Society, in the Quality of Novice, Father Bertad Superior of the Institution advised him to the contrary. Father Senault, General of the Oratory, sent Father Simon to teach Philosophy at Jully; from whence he came to the House of St. Honore, to take care of the Library, together with Father le Cointe, who was the Library Keeper. After he had been four or five Years in that House, he returned to Jully, to teach there another Course of Philosophy. In 1670 he was admitted into Priestly Orders by Mr. de Perespe Archbishop of Paris; and in the same Year he composed the Case of the Jews of Metz, who had a Suit at Law in the Council against the Parliament of that City.

In 1671. Father Simon published a Latin Book, entituled, *Fides Ecclesie Orientalis*, in 4to; and whilst that Work was in the Press, Father Senault obliged the Author to return again to Jully, to attend upon Prince Cesar d'Este, of the House of Modena.

In 1674 Father Simon put out a French Translation of a Treatise of Leo de Modena, a Rabbi of Venice, concerning the Ceremonies of the Jews; and the next Year he printed a French Version of a Journey to Mount Libano, written in Italian by Father Dandini a Jesuit. In the same Year he writ the Case of the Abbot of Newburg against the Benedictins of Fe-camp.

He published at Paris in 1678. the Critical History of the Old Testament, which was suppressed by the Intrigues of Port-Royal. Mr. de Veil writ against that History, in the same Year, a Letter inscribed to the Honorable Mr. Boyle; and Father Simon answered it in a Letter printed also in the same Year.

The Baron de Spanheim, Envoy from the Elector of Brandenburg into England, having writ a Letter against that History, Father Simon answered him in 1679, under the Name of a Divine of the Faculty of Paris; and the Critical History of the Old Testament was reprinted in Holland by Elsevier.

Father Simon had left the Oratory in 1678, to go to Bolleville, in the Country of Caux, where he performed the Functions of a Curate four Years.

In 1681. he put out a Supplement to the Book of Leo de Modena, with this Title, *A Comparison between the Ceremonies of the Jews and the Discipline of the Church.*

In 1684, two small Pieces came out, which were ascribed to Mr. Simon; the first intituled, *The History and Progress of Ecclesiastical Revenues*, by Jerome à Colta; and the other with this Title, *A Critical History of the Doctrine and Customs of the Eastern Nations*, by the Sieur de Moni.

In the same Year, he published a Project of a compendious Polyglot Bible, with this Title, *Novorum Bibliorum Polyglottorum Synopsis*. At the end of the Year 1681. the Old Testament, (which was the most considerable Part of that compendious Polyglot Bible) was ready for the Press; Mr. Simon being returned to Dieppe, after he had resigned his Living.

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In 1685. he published a Letter entituled, *Ambrosii ad Origenem Epistola de Novis Bibliis Polyglottis*. Reignier Leers, a Bookseller of Rotterdam, printed a new Edition of the *Critical History of the Old Testament*, with an Answer of Peter Ambrun a Protestant Minister. Mr. Simon's Reply to that Piece has not been publish'd yet. In the same Year he made an Answer to the above-mentioned Letter of Baron de Spanheim.

The Pieces written by Mr. Simon against Isaac Vossius, were published at Edinburg in 4to. in 1685, with this Title, *Ricardi Simonis Eccl. Gallic. Theologi Opuscula Critica adversus Isaacum Vossium Eccl. Anglic. Canonicum*. Those small Pieces were attended with some Extracts out of another Book of Mr. Simon, which had been printed at London in 1684. with this Title, *Disquisitiones Criticae de variis Bibliorum Editionibus*.

In 1686. Mr. Simon put out an Answer to the Judgment of some Divines of Holland about his Critical History; and in 1687, he published a Letter addressed to Mr. Pirot, concerning the Inspiration of the sacred Writers, in which he answered Dr. du Pin. That Letter came out with his Answer to the Apology for some Divines of Holland. Mr. Simon printed at Paris in the same Year a Book in 12. entituled, *The Doctrine of the Eastern Church, concerning Transubstantiation, with an Answer to the new Objections of Dr. Smith*; and not long after he added a short Supplement to that Book, in Answer to the Journalists of Amsterdam, who had not given a fair Account of it.

In 1688. he published a *Critical Dissertation upon the new Ecclesiastical Bibliotheque of Dr. du Pin*, under the Name of John Reuchlin.

In 1689, there came out another small Piece, entituled, *An Apology for the Author of the Critical History of the Old Testament, against ——— Mr. le Vassor*. Many ascribe that Book to Mr. Simon's Nephew, in whose Name it was printed. ——— Mr. Simon published in the same Year the *Critical History of the New Testament*; and the next Year the *Critical History of the Translations of the New Testament*.

In 1692. Mr. Simon writ a Letter, which was to be attended with many others, in Answer to the Difficulties proposed by Mr. Arnaud to Mr. Steyart; but that Letter was suppressed by the Author.

In 1693. he put out a *Critical History of the Commentators upon the New Testament*, with a *Critical Dissertation concerning the most considerable Manuscript Pieces quoted in the three Parts of that Critical History*.

In 1695. Mr. Simon published new *Observations upon the Text and the Versions of the New Testament*, and they were printed at Paris for Boudot.

In 1697. there came out a small Piece, which was immediately ascribed to Mr. Simon. It was entituled, *Some Difficulties proposed to Father Bouhours about his New Translation of the four Gospels*.

A Volume of *Critical Letters*, printed at Basil against Father Martianay and the Benedictines of the Congregation of St. Maur, has been also ascribed to Mr. Simon.

Not long after he published the first Volume of his *select Letters*, which contain a great many Particulars relating to Literature, never before published. A second Edition of those Letters came out in 1702. with Remarks and some other Letters added to them.

Besides the *Critical Remarks of Mr. Simon upon the Universal Dictionary*, published by Mr. Basnage, and Mr. Huet a Protestant Minister, which were printed in the *Memoirs of Trevoux*; Mr. Simon put out in 1701. new Remarks, in Answer to a Letter of Mr. Basnage, inserted in the *Journal des Sçavans*, and to a Letter of the same Mr. Huet, inserted in the *Memoirs of Trevoux*, and printed at Amsterdam.

In 1702, his *French Translation of the New Testament*, with Literal and Critical Remarks, was printed at Trevoux with Approbation and Privilege. That New Translation dedicated to the Duke du Maine, was censured by Cardinal de Noailles and Mr. Bossuet, Bishop of Meaux, who could not get it suppressed.

Mr. Simon writ immediately a Remonstrance very respectful, which was to be presented to Cardinal de Noailles. Though Mr. Simon took all possible Care to prevent its being printed without Privilege, yet it was printed so in 1703. without the Author's Knowledge. Mr. Simon published in the same Year, a new Edition of the *Avouement des Protestans vers l'Eglise*, by Peter Camus, Bishop of Bellay, with some Remarks, as a Supplement to it; and that Book has been reprinted a Second time.

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In 1704, Mr. Simon published a Second Volume of his *Select Letters*, and a Third in 1705. with a Supplement, wherein he makes his Apology for the Project of a New Translation of the Bible, which he had drawn up for the Protestants of France.

In 1706, he put out a New Edition of the *Ecclesiastical Revenues*, enlarged with a Second Volume.

To conclude: The last Work ascribed to Mr. Simon, is the *Bibliothèque Critique*: The Two First Volumes came out in 120. in 1708. and the Third and Fourth in 1710. That Work was suppressed by a Decree of the Council. We reckon that *Bibliothèque* among the Works ascribed to Mr. Simon; for besides that he never owned it, 'tis certain that Collection contains many Pieces, which were not written by him.

He died in April 1712. after he had received the Sacraments in a pious and edifying Manner. He lies buried in the Quire of St James's Church at Dieppe; and there is upon his Tomb a Latin Epitaph composed by his Physician.

We must not forget to observe, that before he died, he took care to burn all those Papers; which he had not yet published against his Adversaries.

# VIII.

METHODE POUR ETUDIER L'HISTOIRE. Où après avoir établi les principes & l'ordre qu'on doit tenir pour la lire utilement, on fait les remarques nécessaires pour ne se pas laisser tromper dans sa lecture: Avec un catalogue des principaux Historiens, & des remarques critiques sur la bonté de leurs Ouvrages, & sur le choix des meilleures Editions. Par M. LANGLET DU FRESNOY, Prêtre Licentié en Theologie. A Bruxelles. Aux dépens de la Compagnie. MDCCXIV.

That is, *A METHOD TO LEARN HISTORY*, shewing how and in what Order it ought to be read, and containing the Remarks necessary to avoid being mistaken in the reading of it. With a Catalogue of the chief Historians, and Critical Remarks upon their Works, and the Choice of the best Editions. By Mr. LANGLET DU FRESNOY, Priest Licentiate in Divinity. Brussels. MDCCXIV. Two Volumes in 8vo. Vol. I. pagg. 346. Vol. II. pagg. 196, and 304. Sold by Paul Vaillant in the Strand.

**T**HIS New Method to learn History was published last Year at Paris; and I gave notice of it in the Third Volume of these *Memoirs*. I have been informed in a Letter from beyond Sea, that this Second Edition, printed at Brussels, contains some Passages, that have been left out in the Paris-Edition.

Mr. du Fresnoy shews in his Preface the Necessity of reading History methodically, and then takes a Survey of the several Methods that have been written for that Purpose. Bodin was the first, who published a Work of that Nature, about the Middle of the XVIth Century. Our Author commends his Performance. That Method, says he, is very judicious, and full of wise Reflections, and very curious and important Remarks. However, there are in it some Imperfections; and Mr. du Fresnoy gives a short Account of them. I shall omit what he says about some other Methods to learn History, composed by Foreigners, and only mention what he thinks of the Method of Degory Wheare, Professor of History at Oxford.

"It is, says he, one of the most judicious Works that we have upon that Subject. But it seems to me, that his Precepts and Instructions are too short, and that he is too long in his Remarks upon Herodotus, Thucydides, and some other Ancient Historians, in his Abridgment of their Works, and his Judgment about them. However, he may be of Use to those, who have no other Book of that Nature". It appears

appears sufficiently from this Passage, that Mr. du Fresnoy has a very good Opinion of Degory Wheare's Method; and doubtless it has been of no small Use to him. I think it is no Fault in Degory Wheare to give a large Account of the Ancient Historians, because those who design to learn the Ancient History with the Help of a Method, ought to have before hand an exact Notion of the Character of each Historian, and of the publick Transactions contained in his Work. Perhaps it might be said, that there is hardly any Method better than that of Degory Wheare to learn the Ancient History; and that the Method of Mr. du Fresnoy being added to it, will be a very good Introduction to the Knowledge of Modern History.

Our Author declares, that he has taken from Bodin, and other Writers mentioned by him, what he publishes in this Work. However, continues he, I dare not affirm, that I have inserted the whole Substance of those Authors; but I have done what was in my Power. He adds, that he does not pretend to have seen every thing with his own Eyes; and that he believes he has followed none but Honest and Credible Writers.

In order to give an Account of Mr. du Fresnoy's Method contained in the First Volume, I shall, in the first place, exhibit a general Scheme of that Method; and then take notice of some few Observations made by the Author. The Method consists of XXI Chapters.

I. In the First, Mr. du Fresnoy shews what Use ought to be made of History. We live in an Age, says he, wherein the Study of History is very fashionable; but among those who apply themselves to History, there are but few who have a right Notion of it. Many look upon it as an agreeable Amusement. Others read it out of mere Curiosity, and fancy that the Knowledge of the Men of all Ages and all Places is a great Perfection. Those who pretend to Learning, think they have done a great deal, when they have observed in the Historians whatever concerns the Propriety of Words; the Elegance and Politeness of the Discourse; the Ancient Customs and Usages; the Description of particular Places; the Succession and Revolution of Empires; the Beginning of all Religions, and the Alterations

which they have undergone; the Foundation of Cities; the Original, Wealth, and Power of Nations; Prodigies; in short, every thing remarkable in Antiquity. Such Observations, continues the Author, are not useless; but those who read History, ought chiefly to take notice of Maxims, Noble Actions, wise Counsels, and particular Events, which may be of Use in the like Junctures. Above all things, it is highly necessary to dwell on the Characters of Men drawn by Historians. They are frequently powerful Incentives to make us imitate those whom we admire, and to raise in us an Abhorrence for those, who were acted by ill Principles. Thus a daily Experience may be improved by the Examples of former Ages. To that end, we ought carefully to enquire into the Causes and Success of the Events mentioned by Historians, and into the several Motives which occasioned them. We ought to examine all the Circumstances, and to consider the Imprudence or good Conduct of those who were concerned in them. Herein consists the Use of History: One must attend to good and ill Actions, in order to imitate the former, and avoid the latter.

It is an inconsiderable thing for a Man to fill his Memory with a vast Number of Years, Ages, Olympiads, and Epochs; to know that great Variety of Kings, Emperors, Councils, and Heresies. Such a Study does not deserve to be called the Science of History. For, to understand a thing, is to dive into its Principles; and therefore to understand History, is to know Men, who make the Subject of it, and to have a right Notion of them; to study History, is to study the Motives, Opinions, and Passions of Men; in a word, it is to improve the Knowledge of ones self by knowing other Men.

II. In the Second Chapter, Mr. du Fresnoy treats of those Sciences which ought to be the Foundation of History, viz. 1. Geography. 2 The Study of Customs, Manners, and Religions. 3. Chronology.

III. The Author gives a general Notion of the Order to be observed in the reading of History.

IV. He

IV. He proceeds to the History of the Bible; V. The History of Egypt; VI. Greece and Assyria; VII. And the Roman History.

VIII. He treats of the History of the New Monarchies; IX. Of the History of France; X. And the History of the Empire. This Chapter consists of Two Articles. The First entitled of the *Western Empire*, is divided into Three Sections. 1. In the First, the Author discourses of the Empire of Germany. 2. In the Second, he shews that the Study of the publick Law and State of Germany, is necessary to understand the History of that Empire. 3. The Third runs upon the History of Germany. The IId Article concerns the *Eastern Empire*.

XI. In the next Chapter, Mr. du Fresnoy proceeds to the History of Spain and Portugal; Italy; Switzerland and the Low Countries; England, Scotland, and Ireland; Muscovy; Poland; Sweden; and Denmark.

XII. In the Twelfth, he treats of the other Parts of the World.

XIII. This Chapter concerns, 1. The History of Provinces. 2. The History of Religious and Military Orders. 3. The History of the Houses of France, Portugal, Lorrain, Austria, Stuart, and Savoy; the Ancient Families extinct; those that are still extant; and the Modern Families. 4. The History of Great Men. 5. The History of Arts and Sciences.

XIV, XV. Here the Author takes notice of those things that may be serviceable to History, viz. Memoirs, Letters, Negotiations and Treaties of Peace, Panegyrics and Funeral Orations, secret Histories, Satyrs, Charters, Medals and Inscriptions.

XVI. Mr. du Fresnoy shews, how young People ought to be taught History.

XVII. He gives several Directions to read History with Prudence and Caution.

XVIII. He displays the Characters of a good and bad Historian.

XIX, XX. He lays down several Rules to discern Historical Facts, and Supposititious Works.

XXI. Lastly, he shews what Use may be made of doubtful and supposititious Facts, doubtful and supposititious Works, and passionate Historians.

It seems to me, that the Readers might have justly complained, if I had not given them this general Notion of the Author's Scheme.

What remains, is to take notice of some Passages contained in this *Method*.

" The History of the Church of Germany, says the Author, is no less curious than that of the Empire. The Readers will find in it a Clergy, who being at first in pretty low Circumstances, raised themselves all of a sudden by the Liberality of the Emperors to the Supreme Power of Secular Princes. And by degrees things are come to that pass, that less Regard is had in Elections to the Weight of the Pastoral Care, than to the Quality of Temporal Princes. What keeps the Church of Germany upon the same foot to this very Day, is the Wealth of the Clergy, far exceeding what should be allotted to the Ministers of Christ.

" The Clergy of Germany are now very different from what they were in former Times. They came into the World so poor, that even at the Beginning of the VIIIth Century, Corbinian, Bishop of Frisingen, was never able to keep a Servant; and yet that indigent Clergy reaped so great a Benefit from the Compassion which their Misery excited, from the Esteem they were in for observing strictly the Ecclesiastical Discipline, in a word, from the Piety of Laymen, especially Charlemagne, Lewis the Debonnaire, and the Saxon Emperors, that they grew extremely rich in the Space of a Hundred and Fifty Years. But the Bishops making an ill Use of their Wealth, ran into Luxury and Voluptuousness; made War with Secular Princes; oppressed the People; insulted Sovereigns, and by such a Conduct made themselves odious to every body.

L

" Hereto-



" Heretofore they did not mind Study ;  
 " they neglected their Holy Ministry ; they  
 " thought it was beneath them to preach  
 " the Word of God ; they were Bishops,  
 " and were ashamed of being Priests : But  
 " things are now somewhat altered "

" One may very well wonder, says Mr. du  
 " Fresnoy, that the Letters of some private  
 " Men, those of *Patin*, for Instance, should  
 " have been so much admired. That Phy-  
 " sician did generally write nothing but false  
 " News to his Friends, and what came into  
 " his Mind. One cannot sufficiently blame  
 " him for his Negligence in those things,  
 " that are best known——I could give  
 " an Account of abundance of such Mi-  
 " stakes ; but they would make a larger  
 " Work than the Three Volumes of his  
 " Letters. Besides, it has been observed,  
 " that his Characters of Men are drawn at  
 " Pleasure, either for his own Diversion, or  
 " to divert others. ——Nay, he did not  
 " scruple to ascribe the most impious Say-  
 " ings to great Men, in order to blacken  
 " their Reputation. Cardinal *de Richelieu*,  
 " says he, who loved to be merry, when he  
 " was not in a Melancholy Fit, asked one  
 " Day Dr. *Mulot*, his Confessor, How many  
 " Masses were requisite to deliver a Soul from  
 " Purgatory. The Doctor answered, that  
 " no body knew it, and that the Church had  
 " not defined it. *Thou art an Ignoramus*,  
 " replied the Cardinal, as many Masses are ne-  
 " cessary for that Purpose, as Snow-balls to heat  
 " an Oven——

" The Satyr of *Rabelais*, says our Author,  
 " is the first that ever was published in  
 " French——I wonder that such Judicious  
 " Men, as *Scævola Sammarthanus* and *Thua-  
 " nus*, should have so much commended that  
 " Work, since all its Beauty consists in ridi-  
 " culous Exaggerations. Hence it is, that  
 " our best Writers look upon it as a flat and  
 " insipid Performance, which an Honest  
 " Man can hardly read, without repenting  
 " of it. That Piece, far from being a Pro-  
 " duction of good Sense and Reason, is ra-  
 " ther the Work of a Man, whose disorde-  
 " red Fancy prompted him to make himself  
 " merry, to the Prejudice of his Reader's  
 " Modesty "

Mr. du Fresnoy has been so careful to do  
 Justice to the Learned Protestant Writers

quoted by him, that he has found it neces-  
 sary to justify himself upon that Head, in  
 order to avoid the malicious Imputations of  
 some narrow-spirited People, who cannot  
 endure that Men of different Principles in  
 Religion, should have any Encomium be-  
 stowed upon them.

I proceed to the Second Volume. It con-  
 tains, 1. A Treatise concerning the Use of Hi-  
 story, published heretofore by the Abbot de  
*St. Real*. 2. A Discourse upon the French Hi-  
 storians, by Mr. de *Saint-Evremond*. 3. Fa-  
 ther *Rapin's Instructions* † about History, with  
 the Character of all the Ancient and Modern Hi-  
 storians. 4. A Catalogue of the chief Historians,  
 with Critical Remarks upon their Works, and  
 the Choice of the best Editions, by Mr. du Fres-  
 noy. That Catalogue, consisting of 304  
 Pages, is not the most inconsiderable Part of  
 this Work. There are in it many curious  
 and useful Observations upon Historical  
 Books ; and the Author frequently shews  
 which are the best Editions. Here follow  
 some of his Remarks.

" *Jerome de la GARDE*, detenu prison-  
 " nier en la Conciergerie, Memoires sur la  
 " mort d'Henri IV. 1610. These Memoirs  
 " contain the whole Intrigue of the Death of  
 " Henry IV. and discover the principal Causes  
 " of it, not mentioned by our Historians, nor  
 " even by Mr. Le Vassor in his History of  
 " Lewis XIII. These Memoirs are extreme-  
 " ly scarce ; and I know but Two Copies of  
 " them, the one Printed, and the other Manu-  
 " script.

" *Jacobi Augusti THUANI* Præfidis  
 " Historiarum sui temporis Libri 138. ab an.  
 " 1543. ad an. 1607. Accedunt Commenta-  
 " riorum de vita sua Libri VI. in fol. *Aure-  
 " liae Allobrogum* (Genevæ) 1620. 4. Vol.  
 " ——— *Ejusdem* pars prima, quæ li-  
 " bros XVIII. usque ad annum 1560. com-  
 " plectitur. in fol. Paris, *Patisson*, 1604.  
 " ——— *Ejusdem* Historiarum sui tem-  
 " poris Libri 138. in fol. Paris, *Drouart*.  
 " 1606. 4. Vol.

† Those Instructions are not in the Paris-Edi-  
 tion.

" —Histo-

" ——— Historiæ sui temporis, in 8.  
 " Aureliæ. XI. Vol. This Edition, though  
 " imperfect, is a good one.  
 " Index nominum propriorum, quæ in  
 " Jac. Aug. Thuanæ Historiis leguntur cum  
 " vernacula expositione in 4. Geneva 1634.  
 " The same Book has been reprinted in 4to. in  
 " Germany with this Title, Clavis Historiæ  
 " Thuanæ.  
 " Joan. Bapt. GALLI, Notationes in Hi-  
 " storiam Thuanæ in 4. Ingolstadt 1614.  
 " Prætoris Parisiensis Sententia adversus  
 " Libellum inscriptum J. B. Galli Notationes  
 " in Hist. Thuanæ. in 4. Paris. 1614.  
 " J. P. TITII, Jacobi Augusti Thuanæ  
 " voluminum historicorum Recensio. in 4.  
 " Gedani 1685.  
 " Thuanus restitutus, sive Sylloge loco-  
 " rum variorum in Historia Thuanæ deside-  
 " ratorum. in 12. Amsterdam. 1663. The  
 " Collection of the Passages struck out of Thu-  
 " anus's History, and contained in this Book, is  
 " not very compleat.  
 " I have set down all these Pieces one after  
 " another, because they ought to be added to  
 " Thuanus's History. That Historian is the  
 " most sincere, and the most exact, that we have  
 " for the XVIth Century. We have had no Body  
 " of History so perfect, written in our Days. It  
 " is generally esteemed by the French and Fo-  
 " reigners, by the Catholics and Protestants.  
 " There are some Men, such as Justus Lipsius,  
 " who disapprove that History, as being too true  
 " and too sincere. Lipsius himself writ the  
 " same to Thuanus. However, it cannot be  
 " denied, that Thuanus has committed some  
 " Mistakes. Of all the Editions of his History,  
 " that of Geneva in 1620. is the best: The  
 " others are much more imperfect. But in or-  
 " der to have a compleat Edition, one must get  
 " the First Volume printed at Paris in 1604.  
 " for Mammert Patisson, Son-in-law to the  
 " Famous Robert Stephens. That Edition of  
 " Patisson is the First; and many good things  
 " have been left out in those that were published  
 " afterwards. Besides, one must have the Vo-  
 " lumes printed for Drouart, and the Two last  
 " Volumes of the Geneva Edition. To which  
 " must be added the small Book entituled, Thu-  
 " anus restitutus, which contains a Collection  
 " of the Passages struck out and altered in Thu-  
 " anus's History. There are some Manuscripts,  
 " that contain more Alterations than that Book:  
 " Those who can get them transcribed, should  
 " not fail to do it. The Book printed at Ingol-

" And in 1614 under the supposititious Name of  
 " J. B. Gallus, is ascribed to John Baptist  
 " Machaut. One should have that Piece, with  
 " the Condemnation of it by the Chatelet at Pa-  
 " ris, as soon as it came out. Thuanus having  
 " strangely disfigured all the proper Names of the  
 " French, which he turned into Latin, it was  
 " found necessary to make a Dictionary wherein  
 " they are explained. That Dictionary came  
 " out in 4to. at Geneva in 1634. and has been  
 " reprinted in Germany with this Title, Cla-  
 " vis Historiæ Thuanæ. It is a surprising  
 " thing, that so many sorry Books should find  
 " Editors and Printers, and that no body should  
 " have thought of publishing a good Edition of  
 " such an useful and even necessary History,  
 " which is certainly a much better Work than  
 " the Body of the Antiquities of Italy, reprint-  
 " ed in Holland by Mr. Grævius in Six Vo-  
 " lumes in Folio. Several Persons designed to  
 " translate Thuanus's History; but du Ryer is  
 " the only one who undertook that Work: He has  
 " translated one half of it. His Version did  
 " not sell very well, perhaps because it is not  
 " compleat".

I shall occasionally insert in the Margin †  
 a curious Passage relating to Thuanus's Histo-  
 ry.

† " The History of Mr. de Thou will not  
 " be so soon finished. The new Volume  
 " which he gives us, reaches to the Paris-  
 " Massacre exclusively. He has left out his  
 " Account of the whole Council of Trent;  
 " which is a great Loss. That Account  
 " would make up a Volume. He has in-  
 " serted in it several Truths, which cannot  
 " be born with now, especially at Rome,  
 " where his Book would have been censured,  
 " had it not been for some Cardinals who  
 " are his Friends. My Brother who is there,  
 " has been very serviceable to him in that  
 " Affair, and writes to him frequently.  
 " The Cardinal Seraphin has prevented the  
 " Censure two or three times. I cannot tell,  
 " whether this new Volume will be as  
 " much talked of as the first, which has gi-  
 " ven him a great deal of Trouble". This  
 " Passage is taken from a Letter of Peter Dupuy  
 " (Puteanus) to Joseph Scaliger, dated from Pa-  
 " ris May 20 1606. 'Tis the 86th Letter of the  
 " First Book of the French Letters written to  
 " Scaliger, and printed at Harderwyck 1624.  
 " in 8vo.

" Histoire du Roi par les Medailles, par  
 " l'Academie Royale des Inscriptions, in  
 " fol. Paris, de l'Imprimerie du Louvre. 1702.  
 " — Idem in 4. Paris. 1702. A prodigious  
 " Expence has been made for printing that  
 " Book in Folio: The Medals and Ornaments  
 " of the Book have been engraved by the best  
 " Masters, and the Impression is very magnificent.  
 " That Volume contains all the Medals  
 " stamped for the King, with plain and short  
 " Explications of each Medal and of the Event  
 " represented upon it. The Edition in Folio has  
 " not been sold: The King kept it for himself to  
 " make Presents of it; and some have bought it  
 " for two hundred Crowns of those, to whom the  
 " King had given it. The Edition in 4to was  
 " printed at the Bookseller's Charges, and was  
 " consequently sold. —

" L'Histoire du Roy recueillie par M. de  
 " Vifé, in Fol. Paris in Twenty Volumes.  
 " There are but few Copies of that Compilation,  
 " made by the Author of the Mercure Gal-  
 " lant; and they are not to be sold. They are  
 " only given to the Ministers, and to some other  
 " Persons.

" L'Histoire de Louis le Grand, par M.  
 " l'Abbé LE GENDRE Chanoine de Paris  
 " in 4. & in 12. Paris 1699. That Book,  
 " which is very indifferent, and very little  
 " esteemed, has been reprinted several Times in  
 " France and Holland. Which shews that a  
 " Multitude of Editions is not a certain Sign of  
 " a good Work.

" Roger de Rabutin Comte DE BUSSY,  
 " Histoire abrégée du Roy, in 12. Paris  
 " 1700. What a sorry † History is this! Every

† Count de Bussy had a good Opinion of  
 his Performance, as it appears from this Pas-  
 sage. " I am sure, says he, that what you,  
 " (the Duke of St. Aignan), and I, shall leave  
 " to Posterity about him (the King) will  
 " be more glorious to his Memory than all  
 " the Annals of the Historians, because they  
 " are mercenary Men, whose Truths are

" Thing in it is dry and barren: He hardly  
 " mentions great Events — and yet Count  
 " de Bussy took great Care to give publick No-  
 " tice of that History, and asked the King's  
 " Leave \* to write it. Which plainly shews  
 " the Truth of what has been said by an excel-  
 " lent Person, that a Man must have something  
 " more than Wit to write a Book.

#### AN ADDITION TO THE FOREGOING ARTICLE.

After I had composed the foregoing Article,  
 I have received the Paris-Edition of the  
 Book, which makes the Subject of it, and I  
 find two Passages in the Edition of Brussels,  
 that are not in the Paris-Edition.

The first Passage (page 161, 162.) contains  
 an Encomium upon His Grace the Duke  
 of Marlborough, and begins thus. " Ils (les  
 " Anglois) peuvent même se vanter de pou-  
 " voir donner là-dessus (sur la guerre) des  
 " leçons à tous les autres peuples; conduits,  
 " comme ils le sont, par ce General invin-  
 " cible, la terreur des Conquerans, dont le  
 " nom seul est capable de renverser les plus  
 " fiers Ennemis. &c". That is, Nay, they  
 (the English) may boast of being able to instruct  
 all other Nations in it, (in the Art of War);  
 being led, as they are, by that invincible General,  
 the Terror of Conquerors, whose bare Name  
 is sufficient to overthrow the boldest Enemies,  
 &c.

" suspicious, and who write from Instructi-  
 " ons full of Matters, which frequently they  
 " do not understand, especially when they  
 " relate to War". Letter 96. of the Third  
 " Volume of Count de Bussy's Letters.

\* This Particular may be confirmed by  
 the following Passage of Count de Bussy.  
 " When I desired the Duke of St. Aignan to  
 " tell him (the present King of France),  
 " that before I should serve him again in the  
 " Army, I besought H. M. to approve my  
 " writing his History, the King sent me  
 " Word that what he had done was not suf-  
 " ficient for my Purpose, but that he hoped  
 " he should afford me Matter enough in  
 " time". Letter 84. of the first Volume of  
 Count de Bussy's Letters.

The



The second Passage (pag. 160, 161.) begins with these Words, *Je ne puis mieux finir cet Article, que par le caractère des Anglois. C'est, dit le Pere d'Orleans, une Nation belliqueuse, &c.* That is, I cannot better conclude this Article, than with the Character of the English. They are, says Father d'Orleans, a Warlike Nation, &c.

Next to the Passage of Father d'Orleans, I find these Words. *Learning, which is in a manner banished from France, has now taken Sanctuary in that Kingdom (England). The English are full of Sense: they have a vast Genius, and apply themselves to learned Works with an indefatigable Labour. &c.*

All the Passages, which I have inserted in the foregoing Article, are in both Editions. The Paris-Edition is finer, and much more correct, than that of Brussels.

## IX.

THE NEW LAW OF FLUIDS:  
or, a Discourse concerning the Ascent  
of Liquors, in exact Geometrical Fi-

gures, between two nearly contiguous Surfaces. To which is added the true State of the Case about Matter's Thinking: Wherein it is shewn, how very near that Controversy now is to a full and compleat Decision. By HUMPHREY DITTON, Master of the New Mathematical-School in Christ's Hospital. London: Printed by J. Roberts, for Benj. Cowse, at the Rose and Crown in St. Paul's Church-yard. 1714. in 8vo. Pagg. 68, and 72.

BESIDES the Two Discourses mentioned in this Title, the last whereof chiefly must needs raise the Curiosity of the Readers, I think it necessary to observe that Mr. Ditton has drawn from his first Discourse a General Corollary consisting of twenty-eight Pages, wherein he undertakes to establish the Certainty of the Doctrine of Attraction.

The Curious will be glad to see how that ingenious Author answers the Objections that have been raised against that Doctrine.

## P A L E R M O.

Father Michael del Giudice will shortly publish a Collection of all the Historians of Sicily in three Volumes in Folio. That Collection will be attended with several Additions of the Editor.

## P A R I S.

Father Banduri, Benedictin of the Congregation of *Melesta*, who has published the *Antiquities* of Constantinople † in two

† An Account of those Antiquities may be seen in the Second Volume of these Memoirs.

Volumes in Folio, has lately put out a Project of a Collection of Medals ready to be sent to the Press. That Collection will contain in two Volumes in Folio all the Medals of Emperors and Empresses, which he has been able to collect from *Trajanus Decius* to the *Palaeologi*. All the Collections that have been printed hitherto, are very imperfect; which is the Reason why Father Banduri has undertaken to go about this Work. Mezzabarba published only the *Latin* Medals, without distinguishing their Sizes: Besides he frequently omits the Description of the Heads of Medals, and the Inscriptions that are on that Side, not to say that he describes many of those Monuments only upon the Credit of others. Mezzabarba's Performance about *Latin* Medals was imitated by

by Mr. *Vaillant*, as to *Greek* Medals, and those of Colonies; and he has frequently omitted the Heads of the choice Medals mentioned by him. Most of the other Antiquaries, such as *Patin* and *Begerus*, have only published the Medals belonging to private Men; others, such as *Trifan* and *Sequin*, have only collected several choice Medals.

The Author begins with the Emperor *Decius* for these Two Reasons. 1. Because other Writers have been more careful to describe the Medals of the Emperors who reigned before *Decius*, than those of his Successors. 2. Because the new Medals of the former Emperors, that have been discovered since the Collections just now mentioned, were immediately published and explained; whereas the others have been neglected.

This new Collection will therefore contain all the *Greek*, *Latin*, and *Egyptian* Medals, which the Author has seen in the several Cabinets of *France*, from *Trajanus Decius* to the *Palæologi*. He will add to them all those that are in the Cabinet of the Great Duke of *Tuscany*, in that of the King of *Prussia* published by Mr. *Begerus*, and in the Works of *Mezzabarba*, *Vaillant*, and others.

All the scarce Medals of every Emperor will be accurately engraved. Next to those Cuts, the Readers will find the Life of each Emperor taken from contemporary Writers, and attended with all the Discoveries that Medals can afford. Next to that Life, the Author will insert a Series of Medals stamped for that Emperor, and divided into several Classes. The gold Medals will come in first, and then silver and brass Medals. As for the brass Medals, *Father Banduri* will give us, 1. The Medallions. 2. The Medals of large Brass. 3. Those of middle and little Brass. The Medals of each Class will be disposed according to the Alphabetical Order of the Reverses. The Head and the Inscription on that Side will always be carefully described. The Author will add short Notes, when there is occasion for it. In brass Medals there will be other Divisions, besides those that have been just now mentioned; for the Readers will find in the first Place the *Roman* Medals, afterwards

those of the Colonies, and then the *Greek* and *Egyptian* Medals. All the brass Medals of *Mezzabarba* will appear at the end, because he took no notice of their several Sizes.

There will be in that Collection about two hundred Copper-Cuts of Medals, and a Map of the *Roman* Empire.

When the Author has published this large Collection, he will earnestly go about the Editions of *Nicephorus*, *Theodorus Antiochenus*, *Philo Carpathius*, and other Fathers, which he promised some Years ago.

## P A R I S.

A Hundred Cuts, representing the several Nations of the *Levant* drawn to the Life in 1707, and 1708. by Order of Mr. *de Ferriol*, the King's Ambassador at the Port, have been lately engraved under the Direction of Mr. *Le Hay*.

*Cent Estampes représentant les différentes Nations du Levant peintes d'après nature en 1707, & 1708. par les ordres de M. de Ferriol Ambassadeur du Roy à la Porte; & gravées en 1712, & 1713. par les soins de Mr. le Hay.*

Mr. *de Ferriol*, Ambassador from the King at *Constantinople*, made use in 1707, and 1708 of *Van Meer* an eminent *Flemish* Painter, to draw to the Life every Thing represented in these Cuts. Mr. *le Hay*, whose Capacity is so well known, has, as it were, directed the Hand of those excellent Masters, who have engraved them from the Original Pictures. The best Judges will find nothing wanting in them. The Ground-work, the Objects which attend the Figures, the Figures themselves, their Cloaths, and Attitudes, offer to the Eye a Variety equally pleasant and instructive.

Those Cuts represent in the first Place the Grand Signor, the Queen Sultaneß, the chief Officers of the *Seraglio*; the *Mufti*, the Men of the Law; the Great *Visir*, and the military Officers by Land; the Captain *Bacha*, and the Officers of the Marine. The next Figures exhibit *Turks* and *Turkish Women* of dif-

different Conditions; Merchants, Jews and Jewish Women; and other Subjects of the Turks in Europe, such as the Patriarch of the Greeks, and the Men and Women of the same Nation, who inhabit the main Land, or the Isles of the Archipelago.

The Nations tributary to the Grand Signor, or in Alliance with him, have not been forgotten; and one may see upon this Kind of Stage several Figures, which shew what sort of Cloaths are in Fashion, in Hungary, Walackia, Albania, and Tartary. The very Indians, Persians, Armenians, Arabians, and Africans appear in that noble Collection; and the last Cut, twice as large as the others, represents the Ceremony of a Turkish Wedding. The other Cuts are about a Foot in length, and about nine Inches in Breadth.

P A R I S.

**T**HE following Books have been lately published.

*Nouvelles Observations sur la pratique des Accouchemens, avec la maniere de se servir d'une nouvelle machine très-commode & facile pour tirer promptement & sûrement la tête de l'enfant séparée de son Corps, & restée seule dans la matrice, sans se servir d'aucuns instrumens tranchans ou picquans qui puissent exposer la mere à aucun danger. Par Pierre Amand, Maître Chirurgien Juré à Paris. Paris. 1714. in 8. pagg. 432.*

*REFLEXIONS critiques sur la Medecine, où l'on examine ce qu'il y a de vrai & de faux dans les jugemens qu'on porte au sujet de cet Art. Dedicées à Son Altesse Royale Monseigneur le Duc d'Orleans. Par M. Lefrançois, Docteur en Medecine de la Faculté de Paris. Paris. 1713. in 12. Vol. I. Pagg. 340.*

**T**HE second Volume of the *Arrests notables des differens Tribunaux du Royaume, &c.* Paris. 1713. in 4. pagg 702.

**FATHER le Brun**, Priest of the Oratory at St. Magloire at Paris, will shortly send to the Press a Book entituled,

*Explication litterale, historique, & dogmatique de toutes les Prières & de toutes les Ceremonies de la Messe, suivant les anciens auteurs, & les monumens de la plupart des Eglises, avec des Dissertations & des Notes sur les endroits difficiles, & sur l'origine des Rits.*

A Description of a great Number of Plants by Father Barlier, a Dominican, is actually in the Press. The Figures are neatly engraved; and the Botanists will be very well pleased with that Work.

U T R E C H T.

**T**HE late Mr. Almeloveen, Professor in the University of Harderwyck, has ordered by his last Will above Fifty Editions of *Quintilian* to be lodged in the publick Library of this City, that they may be consulted by those who design, as he did, to publish a new Edition of that Author.

F R A N E K E R.

**M**R. Bos has published a Book in 120. with this Title:

*Antiquitatum Græcarum, præcipue Atticarum, brevis Descriptio.*

A M S T E R D A M.

**M**R. Le Clerc's *Bibliotheque Choisie* will be interrupted for some time, by reason of his Bookseller's Death.

H A G U E.

**M**R. Pfaffius has found in the Royal Library of *Turin* some Pieces of St. Irenæus, never yet published; one of which contains a Description of the Celebration of the Eucharist in the Time of that Father. Those Pieces are actually in the Press here. The Editor will add to them several Notes against Father Massuet. Those Notes will be attended with Three Dissertations. In the First, the Author treats of the Oblation of the Eucharist among the Ancient Christians, and confutes the Opinions of the late Bishop of Meaux, Dr. Hickey, and a German Writer. The Second Dissertation runs upon the Consecration of the Eucharist. The Author shews, that the Church of Rome has departed from the Practice of the Primitive Church, upon that Head. In the Third Dissertation, Mr. Pfaffius undertakes to prove, that whoever designs to judge rightly of Matters of Religion, ought to be free from Prejudices.



## L O N D O N.

*For Want of News to fill up the remaining Part of this Sheet, I shall insert the following Lines.*

I Had almost forgot to inform the Readers, that the Author of these Papers has been attacked by Dr. John Edwards of Cambridge, without any just Reason.

I must ingenuously confess, that when I gave an Account of his Pamphlet, I did it only to fill up a Gap. However, he had no Reason to complain of my Extract; and I do sincerely protest, that I never designed to offend him, nor any body else.

He is angry with me, because I commend Judgment and Modesty. He is displeased, because I do not write like a Bigot; without considering that a Book, written by a bigoted Man, can never be a good Book.

Though I am, and have always been, a great Admirer of the Church of England, and a hearty Friend to Episcopacy; yet that unfair and unpolite Writer (to use softer Epithets than he deserves) has all along altered, curtailed, and falsified my Words, to serve his own Ends, under the specious Pretence of a Religious Zeal. This I could shew at large; but 'tis sufficient that any one, who thinks it worth his while, may find it so by comparing our Papers together.

It were to be wished, he would read the Seventh Verse of the Thirteenth Chapter of Job.

*I shall insert a Curious Passage in the Margin †.*

† Mr. du Fresnoy, Author of the *Method to learn History* mentioned above (Art. VIII.), informs us, that he has been reflected upon for commending the Learning Judgment, and other good Qualities of several Protestant Writers; and because he does so still in this *Method*, he has thought fit to publish the following Passage, very proper to be inserted here. "I shall not alledge in my Defense, says he, the most Learned and Zealous Catholics, who have bestowed Encomiums upon Protestant Authors. The Enumeration of their Names would be too long and too tedious; for they are Numberless. But to bring the Thing to the Test of the

" most accurate Reasoning, Did ever any body believe that the Approbation of some personal Qualities in a Man, imply an Approbation of the Faults which he might have? Don't we commend every Day the chaste Moderation of *Virgil*, whose Verses do not favour of the Corruption of his Age? Don't we admire the pious Acknowledgement of *Avicenna*, who, as soon as he had discovered a Truth, prostrated himself upon the Ground to give Thanks to God for such a Discovery? Do we pretend to justify by such Praises the Heathenism of the former, and the Mahometism of the latter? If I say that *La Peyre* is a pitiful Chronologist, will any one fancy that I blame the Catholick Religion professed by that Writer, because I blame his Way of Writing, and his Want of Exactness, censured by *Petavius* with no less Wit than Learning? For the Reason is the same: If it be never lawful to commend a Protestant, because he is in an Error about Religion, it will never be lawful to find Fault with a Catholick, because he professes a true Doctrine. Let no one therefore reflect upon me, for preferring Archbishop *Usher's* Chronology to that of Father *Pezron*, a Catholick. A Man of Sense will never believe, that an Encomium upon certain Qualities of the Mind implies an Approbation of all other Qualities. Does any body look upon *Melchior Canus*, as a Man who approved an idolatrous Worship, to the Prejudice of the Christian Religion, because he had a greater Esteem for the Sincerity of *Suetonius*, and *Dionenes Laertius*, than for that of the Legendary Writers of the middle Ages of the Church? I wish I might have had Occasion to commend more Catholick Authors than I have done; but as we ought to disapprove all vicious Qualities, wherever they may be, we ought also to esteem all commendable Qualities, wherever they are to be found, even though they were mere natural Qualities.

Is it not a surprising thing that Mr. du Fresnoy should be obliged to make this Apology in such a polite and enlightened Age, as ours is? But is it not more strange, that I should have Occasion to take notice of it in a Protestant Country, in Great Britain?

L O N D O N: Printed: And Sold by J. Roberts near the Oxford-Arms in Warwick-Lane. (Three Sheets, Price 9 d.)